

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE CHRISTIAN SECRETARY,
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PROFESSOR KNOWLES' ADDRESS.

Concluded.

It now remains to speak,

III. Of the studies pursued in this Institution, and of the duties of the Professors.

It was the design of the founders, that the course of study here should be as liberal and thorough as at any similar institution in this country. The education needful for a minister consists of two parts: first, that mental discipline, which may fit him for intellectual toil, and those literary attainments which may enable him to reach, interest and move the minds of his fellow men; secondly, a knowledge of the Bible, and of whatever learning may help him to become a skilful interpreter, an able preacher, and a good pastor. The first part, the minister needs, in common with all well educated men. It does not belong to a theological seminary to give him this part of his education, which can be obtained at the literary institutions. The rules of this seminary, accordingly, require, that candidates for admission shall be graduates, or persons "whose attainments enable them, along with graduates, to proceed profitably in theological studies."

The Trustees have been careful, at the same time, to insist on the more important qualification of piety, and a clear, scriptural call to the ministry. They require of each candidate, a "certificate from the church of which he is a member, approving of his devoting himself to the work of the ministry." The responsibility thus rests on the churches, and this Institution cannot be perverted while the churches shall remain pure.

The regular course occupies three years, and embraces "Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a theological institution, designed to assist those who would understand the Bible clearly, and as faithful ministers of Christ, inculcate its divine lessons the most fully."

The plan of the Institution thus contemplates four Professors; and it has been the design of the Trustees, that all these chairs should be occupied, as soon as their funds would permit. Two Professors have hitherto sustained the labors which the regulations assign to four. A third Professor is now added to the number, and a fourth will, it is hoped, be introduced at an early period. A Professor of Ecclesiastical History seems to be specially needed in a Baptist institution, since the principles which distinguish the Baptists require them to sift thoroughly the great mass of history and tradition, and extract from the rubbish the pure truth.

The duties of the Professors are thus briefly defined by the Trustees: "Under the head of Biblical Literature, shall be required instruction on the Hebrew language, with the requisite view of its kindred dialects, especially of the Chaldee which occurs in the Old Testament; on the Hebrew poetry; on the geography and the natural history of the Bible; on the ancient arts and customs of the Jews and oriental nations; on the Greek of the New Testament, with special reference to its peculiarities, and the probable origin of them; on the history, character, influence, and uses of the ancient versions and manuscripts of the Old Testament and of the New; on modern translations, especially our common English version; and on the principal editions of the original Scriptures."

To the Department of Ecclesiastical History, shall be referred instruction on the evidences of the Christian religion; on the formation, preservation, transmission, and canonical authority of the sacred volume; on the ancient and the subsequent history of the Hebrews, and, so far as may be requisite, of the nations with whose history that of the Hebrews is connected; on the history of Christianity, and the various opinions and practices which, under its name, have been supported, with the causes and the consequences; on the attempts at reformation; and on the present state as well as the origin of the different denominations of professed Christians; and of unbelievers, and the unevangelized throughout the world.

To the sphere of Biblical Theology it shall belong to aid the students in acquiring a knowledge of the sacred Scriptures in the original languages as well as in the English; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of Biblical Literature; to analyze, and lead the students to analyze, in the original, the most important portions of the Old Testament, and the whole, if possible, of the New, exhibiting the scope of the respective parts, and whatever of doctrinal or of practical im-

port they may contain, and showing how they are applicable at the present day, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness;"—and after thus surveying the rich field of Scripture, and viewing the products as scattered profusely on every side by the bounteous hand of God, it shall be required, for the sake of convenient reference, to classify and arrange the particulars, and, for this purpose, to bring the students to the examination of a series of theological subjects, in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to "search the Scriptures."

The Professor of Pastoral Duties is required to "give instruction on the nature, objects, difficulties, responsibilities, and supports of the pastoral office; on the great work of preaching the Gospel; on the various ways and occasions of promoting the welfare of a church, and commanding the gospel to the consciences of men by private labors as well as by public preaching, exhortation, and prayer; on the dangers of the preacher, and the appropriate guards; on his visits to persons in health, and in sickness, and in other affliction; and on administering consolation, or reproof, or instruction, or entreaty, as different individuals may need, and as becomes one, who is to watch for souls as they that must give account."

While the other Professors will aim to furnish the students with the learning which shall make them skilled theologians, to the Professor of Pastoral Duties it will belong, to teach them the best methods of performing their functions as preachers and pastors. To him is entrusted the department of sacred rhetoric. Although the general literary training must be accomplished before the student enters this Institution, yet he needs to continue, throughout his course here, a regular series of literary and rhetorical exercises. The art of writing with ease and purity, is an essential part of a minister's education. It not only calls into exercise the best faculties and attainments, but it requires constant practice. The art of speaking, with propriety and force, is so necessary to the success of a preacher, that he can scarcely bestow on it too much attention.

There will, therefore, be regular exercises, in all the classes, in composition and in elocution. Much attention will be given to the philosophy of our language; to the principles of rhetoric, with special reference to the eloquence of the pulpit, and to the preparation of sermons. The instruction in Pastoral Duties will be chiefly confined to the Senior Class, and will be conveyed, partly, by the aid of such books as may be adapted to the purpose, but mainly by a series of lectures on the vast and multifarious duties which, in this age and country, belong to the minister of Christ.

This brief sketch is sufficient to display the wide extent of my duties. To enable me to discharge them, I shall need much wisdom from above. I can promise nothing but my utmost efforts to fulfil my duty. If a sincere desire for the prosperity of the Institution, and the results of some experience, shall enable me to be useful to my young brethren who may resort hither, I shall rejoice and praise God.

Allow me to remind you, that in the arrangement of the studies here, there is gradation, no step of which can be omitted, without serious injury. While all the Professors extend their labors over the whole course, the Professor of Biblical Literature occupies a large part of the first year in aiding the student to acquire a competent knowledge of languages, dialects, criticism, geography, and other branches of learning, which are necessary to enable him to understand the sacred text, and to ascertain what the Bible is.

The Professor of Ecclesiastical History will endeavour, during the first and subsequent years, to instruct the student in the evidences, that the Bible is from God, and, consequently, that the Christian religion rests on His authority. He will unfold the progress of truth, and the rise of error, through the long succession of ages, and will thus exhibit to the student the most important lessons for his encouragement, warning and guidance.

The Professor of Biblical Theology endeavours, through the second year, to lead the student to apply the knowledge and skill which he has acquired, to a critical investigation of the Scriptures, in order to draw from them the whole system of Christian doctrines and precepts, arranged under proper heads, and fortified by the appropriate proofs and arguments.

The Professor of Pastoral Duties, in addition to the literary exercises which will be continued throughout the whole course, will attempt, during the third year, to teach the student how he may best employ all this learning in the great work of preaching the Gospel and fulfilling the pastoral office.

He, then, who loses any part of this discipline will have received a mutilated education. He who neglects the studies of the first year, cannot be qualified for the critical study of the Bible. He, who, after completing the studies of the first year, omits those of the second, has acquired the instruments needful for working the sacred mine, but he loses the opportunity of employing them to extract the precious ore.

And the student, who masters the studies of the first two years, and neglects those of the third, loses whatever advantages he might here enjoy of learning how to perform the practical duties of a minister. He engages in the pastoral function with learning, indeed, but with no experience. He will be very liable to fail, notwithstanding all his acquisitions, merely be-

cause he had not patience to wait, till he could receive some practical instruction respecting his duties, his dangers, his responsibilities, and his best supports, in the delicate, arduous and most solemn office of a watchman over the flock of God.

Permit me, then, in closing this address, to urge you, my young brethren, the students in this Institution, to estimate very highly the privilege which you enjoy, of pursuing, at this tranquil spot, the studies which may best prepare you to be blessings to the churches. Let gratitude to God, and to your brethren, who have furnished you with these means of instruction, prompt you to diligence. Consider these fleeting hours of study as inestimably precious. You are fast approaching the moment, when you must rush into the crowd and bustle of the world. When the cares of pastoral life shall press on your minds; when its labors shall exhaust your strength, and its anxieties shall weigh heavily on your hearts, then, and then only, will you fully feel how important is a thorough preparation, and how valuable are the privileges which you now enjoy. Be persuaded, now, to make the best possible use of every advantage which is here off red you. Suffer nothing, but absolute necessity, to deprive you of the benefit of any part of the instruction here. Consider a voluntary abandonment of the whole denomination as, with one voice should in compliance with the injunction of the Savior, pray in faith and with fervency and perseverance. The Lord of the harvest, that he will send laborers into his harvest. He received gifts for men, and he only has them to bestow, and prayer is the divinely constituted medium through which alone they are to be sought.—But more is to be done. The churches generally demand able and intelligent, as well as pious and exemplary ministers, and obviously Missionaries should be men of like character. To this ministerial ability, there must be added ministerial education. The denomination possesses talent, but it must be cultivated. There are in the churches a large number of young men of promise, many of whom are the fruit of recent numerous and powerful revivals.—Among these, some would be useful in the ministry, if they were sought out and impressed with the wants, and the claims of Zion, and induced to devote themselves to her interests.—Every young man in the churches should be told that the Lord hath need of him, in that capacity in which he is, or may be, qualified for the greatest amount of usefulness; and that he ought to enquire by prayer, and by the study of the word and providence of God, what the Lord would have him to be, and what he would have him to do. Ministers should be well acquainted with the young men of their churches, and with their talents, tastes, and religious exercises. They should seek out those of them who possess talents, which with proper cultivation are capable of usefulness in the Ministry, and in whose hearts the Holy Spirit has produced the desire for it, and advise and encourage them to pursue a course of study preparatory to their increased usefulness in that great work. Institutions in which the requisite instruction can eligibly be obtained should be increased in number, and be rendered more efficient by more liberal endowments. Parents, especially pious parents, and above all, pious parents of pious sons, who possess the requisite means, should feel a deeper interest in educating their sons for usefulness in the community, and especially in the Christian ministry,

And let the churches pray much for this Institution. It is their seminary, erected for their benefit, and sustained by their bounty.—It is most truly dedicated to "Christ and His Church." Let the churches cherish it. Let them feel a constant interest in its welfare.—Let them supply all the necessary funds. Let them search out among them the young servants of the Redeemer, and send them hither. Let them be cautious not to divert the students from their duties, by too frequent invitations to preach. Let them especially consider it as a serious wrong, to entice any student to leave his studies, till his course here shall have been finished. Let the churches be patient, and permit the fruit to ripen, before they pluck it from the tree.

And could my voice reach the whole vast multitude of Baptists in our country, I would beseech them, by every possible motive, to give all diligence to prosecute the great work of education, and to support liberally this and all kindred Institutions. I call on you, beloved brethren, as the Protestants of our times, without whose steadfast fidelity through evil and through good report, the precious initiatory ordinance, once given to the saints, might have been utterly perverted and lost to the church; I call on you, as embracing within your influence, one fifth of the whole population of this country, and as bound to labor, in your proportion, to save and bless our land; I call on you, as under the most solemn obligation to perform your part in the conversion of this whole world to God: I call on you, therefore, in the name of Him, who loved us and gave himself for us, to strive earnestly, that so far as it may depend on you, the number and the qualifications of your ministers may be multiplied a thousand fold.

And finally, may He, by whose kind Providence this Institution has been founded, and has so greatly prospered, still grant to it His gracious blessing; that its Instructors may be endowed plenteously with heavenly gifts; that its students, along with the lessons of human learning, may be taught the better wisdom from above; and that this Institution may be so preserved pure, and so conducted in His fear, that it may largely aid in hastening the approach of that period, when the knowledge of the Lord shall cover the earth, and His will be done, as it is in heaven.

Be not idle as to means of grace; but be careful not to make an idol of the means. Use means by all means, as if they were all; yet look through the means as though they were nothing at all, to Christ who is above all, and in all. He is altogether lovely.

Prepared by a Committee for the Home Mission department of the N. Y. Baptist Repository.

CONDITION OF AMERICAN BAPTISTS.

PROPOSALS FOR THEIR PROSPERITY.

As suggested in the last paper, one important means of promoting the interest of the Baptist denomination is the *better education of its ministry*. The number of ministers is much too small, and the qualifications of many of those engaged in the work are deficient.—Nearly one half of the churches are destitute of pastors, while a thousand ministers are wanted as Missionaries to supply the destitute parts of our own country, and many hundreds are needed for foreign missions. Now the ways of God are equal & all parts of his economy correspond with each other; and while his cause demands more laborers, and laborers of higher qualifications, we ought to believe, and we do believe, that he has made provision for a competent number of suitably qualified men for the work. The truth is, that the church is unfaithful to herself, and to the general cause in neglecting to bring out their young men, and to properly educate them. Under these circumstances the whole denomination as, with one voice should in compliance with the injunction of the Savior, pray in faith and with fervency and perseverance. The Lord of the harvest, that he will send laborers into his harvest. He received gifts for men, and he only has them to bestow, and prayer is the divinely constituted medium through which alone they are to be sought.—But more is to be done.

The churches generally demand able and intelligent, as well as pious and exemplary ministers, and obviously Missionaries should be men of like character. To this ministerial ability, there must be added ministerial education. The denomination possesses talent, but it must be cultivated. There are in the churches a large number of young men of promise, many of whom are the fruit of recent numerous and powerful revivals.—Among these, some would be useful in the ministry, if they were sought out and impressed with the wants, and the claims of Zion, and induced to devote themselves to her interests.—Every young man in the churches should be told that the Lord hath need of him, in that capacity in which he is, or may be, qualified for the greatest amount of usefulness; and that he ought to enquire by prayer, and by the study of the word and providence of God, what the Lord would have him to be, and what he would have him to do. Ministers should be well acquainted with the young men of their churches, and with their talents, tastes, and religious exercises. They should seek out those of them who possess talents, which with proper cultivation are capable of usefulness in the Ministry, and in whose hearts the Holy Spirit has produced the desire for it, and advise and encourage them to pursue a course of study preparatory to their increased usefulness in that great work.

Institutions in which the requisite instruction can eligibly be obtained should be increased in number, and be rendered more efficient by more liberal endowments. Parents, especially pious parents, and above all, pious parents of pious sons, who possess the requisite means, should feel a deeper interest in educating their sons for usefulness in the community, and especially in the Christian ministry,

But it will be found on examination, that many of the young men who possess the right spirit, and are anxious to study, are destitute of sufficient pecuniary means. In this case it is plainly the duty of the churches to afford them the necessary assistance. We are not at liberty to inquire why God does not always call into this work those who are already educated, or why he does not select his public servants exclusively from the sons of the rich who could educate them without expense to the church. It seemeth good in his sight to adopt a different course, and this ought to satisfy every pious mind. It may be remarked however, that in this, God acts in perfect analogy with all his other operations. Not many wise men after the flesh, not many mighty, not many noble are called to the knowledge of the truth, and to membership in the church. And if required to state a reason why God should so often select the poor sons of Zion for his servants in preference to the rich, we should add, that this method affords more ample scope for the exercise of benevolence, in making sacrifices for their education. And further, it may justly be doubted, whether a deficiency of pietv would not prevent some whose worldly prospects are flattering from entering, or if they are parents, from consenting that their sons should enter the ministry, in which poverty may be almost certainly anticipated in addition to many other privations. But whatever may be the reason, the fact cannot be doubted that a large proportion of those who devote themselves to the ministry are poor; and to us it is clearly the duty of the churches to aid them in their education.

Let it be distinctly understood however, that we do not advocate the charitable education of all indiscriminately who may desire to enter the sacred office; nor the indolent who would be mere drones when action is required, nor those of questionable pietv, for no ordinary personal religion will meet the exigencies of the ministerial vocation. Those only should be encouraged who possess respectable talents, and especially an aptness to learn and to teach, a large share of native good common sense, habits of industry and patient application, and deep-toned, habitual, active pietv—such only as give ample evidence that the Head of the Church designs them for this most responsible work. Nor do we

we contend that the entire expense of these should be met by such provision, without their own personal exertions and prudence. This would tend to destroy the stamina of the mind, and render them incapable, and thus disqualify them for the discharge of many of the important duties of life. Candidates for the ministry should receive such a training as shall insure them to physical as well as mental exertion.—The union of manual labor with study, accords with common sense, and is adapted to the nature of man as a being compounded of matter and mind; and this form of education deserves the attention of those who are any way concerned in the training of young men for the ministry. In a word, we would help these young men to help themselves. But we do most earnestly plead that the necessary aid may be afforded to deserving indigent young men, so that they may not be diverted from the ministry in which they are so much needed, or enter it without suitable qualifications for a work so responsible, or be retarded in their progress when their services are immediately wanted—or be in a great measure disengaged for study by distracting solicitude respecting the means of meeting their quarter bills.

If Christians in general could witness the operations of the Executive Board of an Education Society, or be admitted to the privacy of a poor, pious student, and observe the workings of his heart, they would need no other argument in favor of the charitable education of indigent young men for the ministry, no other incentive to liberal contributions to its support. Many a good young man is groaning in obscurity, who feels the love of Christ constraining him to labor for the salvation of souls; but he is aware that at present he cannot teach; and though he has an earnest desire for study, he is destitute of the pecuniary means.

Many another such young man, who commenced a course of study, and is anxious to prosecute it, is half inclined to relinquish an object so dear to his heart and his hopes, by the reported poverty of the treasury, and the cold looks and unkind remarks, which he meets from his brethren. And not a few others of kindred character, who have applied for aid, have been rejected, with the distressing intelligence, that though their talents, motives for wishing to enter the ministry, and purpose to study are approved,—the scanty provision of the church for the education of her sons, will not warrant their reception! If all the young men of these different classes were brought together, they would be a multitude, and the place of their congregating would be a Bohemia. And it should be kept in mind, that a constant cry from the four winds is heard, "Come over into Macedonia, and help us!" and that the providence of God is asking, "Whom shall we send, and who will go for us?" at the very time when the multitude of these young men are suffering for the means of obtaining the education, which, under the blessing of Heaven, would prepare them to reply,—"Here are we; send us." Under these circumstances, who that professes allegiance to the Lord Jesus Christ, that properly regards the honor of the ministry, that duly estimates the value of the soul, can refuse liberally to contribute to the necessities of these young men, who are soon to enter on the most responsible work of preaching the gospel?

But while we are most deeply impressed with the importance of improving the character of the ministry, and do verily believe that the gratuitous education of indigent pious young men, of promising talents, who are destined to engage in it, is one of the nobles of charities;—we are at the same time aware, that others, though they do not pretend that there is any natural discrepancy between knowledge and piety, or that solid learning is injurious to those who minister at the altar of religion—still look with suspicion on all efforts to increase the number, or to raise the qualifications of ministers. We propose, therefore, in a future paper, to examine some of the principal objections to such efforts.

G.

A BAPTIST COMMENTARY.

A commentary on the Bible adapted to general circulation, and embracing the views of our denomination, has long been wanting. A very great proportion of our brethren, who were anxious to place a commentary in their libraries, have been compelled to have the expensive and cumbersome edition of Dr. Gill, or else accept of those which taught doctrines repugnant to our established and cherished principles. This difficulty is soon to be removed.—We have the pleasure to announce to the Baptist Churches in the United States, that an edition of Matthew Henry's pious and learned commentary is now in the press, in this city, with such alterations as to adapt it to the demands of the Baptist denomination. *No alterations will be made except on the subject of Baptism, and the Abrahamic covenant;* but the edition will contain many improvements, viz. the text will be printed at the top of the page, and the notes at the bottom; copious marginal references, and marginal readings will be given, together with a memoir and like ness of the author.

The work will be executed in superior style; the whole will be comprised in three royal octavo volumes; price only twelve dollars for the set.

The editor feels that he has cogent reasons for calling on his brethren to give this work a decided and extensive patronage. The merits of this work are unquestionable; a century has tested the soundness of its doctrine, and the

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piety which breathes on every page.—Throughout our country there will be but one voice respecting the character of this commentary.

The present edition is the result of prayer and deliberation. The simple history of the matter is this. The editor of the Repository in conjunction with a book-seller in this city, projected the edition; a number of brethren were invited to a consultation, and the object approved. An offer was made of a certain per centage to be paid to the Baptist Home Mission Society on the amount of the sales. Rev. A. Macay was selected to edit the new work. And if three or five thousand copies are sold, as many dollars will accrue to the missionary fund. It should not be understood, however, that the Society are in any way whatever implicated, or responsible for the work, as it is published by an individual, on his own risk, and will be ready for delivery in June next.

N. B. Subscriptions for this commentary will be received at the office of the Repository—*Baptist Repository.*

MISSIONARY INTELLIGENCE.

From the American Baptist Magazine.

APPEAL FROM THE MISSIONARIES.

It is with no common emotions, that we present the following appeal to the churches, from the pen of Mr. Judson. It has touched our hearts. It cannot—it must not be in vain. O brethren, if we have ears, we must hear. If we have eyes, they must weep. If we have hearts, they must feel. If we have decision, we must resolve, Ye redeemed by the blood of Christ, listen—and act. Ye ministers, kindle up and cherish the missionary flame in the souls committed to your charge. Ye young men, tell us, tell your own consciences, tell that Saviour, whose service you have chosen, why this appeal should not find a response in your hearts and on your tongues. How can the perishing heathen believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach, except they go?

Maulmein, June 4th, 1832.

Respected Fathers and Brethren,
At our monthly concert this morning, it was unanimously agreed, that a joint letter should be addressed to you, on the importance of sending out more missionaries to this part of the heathen world. Being every one of us exceedingly pressed for want of time, we cannot stop to prepare an elaborate statement; but must come at once to the point in hand.

We are in distress. We see thousands perishing around us. We see mission stations opening on every side; the fields growing whiter every day; and no laborers to reap the harvest. If each one of us could divide himself into three parts, happy would he be, not only to take leave of his native land and beloved connexions at home, but of still nearer and more intimate connexions. We want instantly to send aid to the Tavoy station, where bro. Mason is laboring almost alone. We want instantly to send a missionary to Mergui, a pleasant, healthy town, south of Tavoy, where a small church has been raised up, and left in charge of a native pastor. Our hearts bleed, when we think of poor Mergui and the Karen in that vicinity, many of whom are ready to embrace the gospel and be saved. But how can we allow ourselves to think of that small place, when the whole kingdom of Siam lies in our rear, and the city of Bangkok, at once a port for ships and the seat of imperial government? We want instantly to despatch one of our number to Bangkok. One? There ought, at this moment, to be three, at least, on their way to that important place. Another ought to be on his way to Yah-heing, a large town east of Maulmein, from which there is a fine river leading down to Bangkok; there are many Karen at Yah-heing. The christian religion is creeping that way, by means of our Karen disciples. North of Yah-heing and the Thoungh-yen river, the boundary of the British territory on that side, lies the kingdom or principality of Zen-mai. There have been several communications between the government of Maulmein and Lah-bong, the present capital of that country. Moung Shway-bwen, one of our disciples, formerly with bro. Boardman at Tavoy, is a nephew of the prince, or deputy prince of that country, and is anxious to return thither. But how can we send him, a very young man, without a missionary? If we had a spare missionary, what a fine opportunity for introducing the gospel into that central nation? It would open the way to other neighboring nations, not even mentioned in foreign geographies, and even to the borders of China and Tartary. Between Maulmein and Zen-mai are various tribes of Karen, Toung-thoos, Lah-wahs, &c. The former are literally crying out aloud for a written language, that they may read in their own tongue the wonderful works of God. From the banks of the Yoon-Za-ten, on the north-west, the celebrated prophet of the Karen has repeatedly sent down messages and presents to us, begging that we would come and instruct his people in the christian religion. But how can we think of supplying that quarter, when the old kingdom of Arracan, now under British rule, and speaking the same language with the Burmese, is crying, in the whole length and breadth of her coast, for some one to come to her rescue. In that country, are one or two hundred converts, and one country-born missionary, from the Se-rampore connexion, who is laboring without any prospect of reinforcement from Bengal, and desirous that one of us should join him. Kyouk-poo, lately established by the English, is esteemed a healthy place. The commandant is disposed to welcome a missionary, and afford him every facility. Our hearts bleed when we think of Kyouk-poo and the poor inquirers, that one of our number lately left there, ready to embrace the christian religion, if he would only promise to remain or send a successor. From Kyouk-poo, the way is opened into the four provinces of Arracan, namely Rek-keing, Che-duba, Ram-ree and Sandoway,—and what a grand field for our tracts and the New Testament now in the press? Of all the places that now cry around us, we think that Kyouk-poo

cries the loudest.—No—we listen again, and the shrill cry of golden Ava rises above them—all, O Ava! Ava! with thy metropolitan walls and gilded turrets, thou sittest a lady among these eastern nations; but our hearts bleed for thee. In thee is no christian church, no missionary of the cross.

We have lately heard of the death of poor prince Myen-Zeing. He died without any missionary or christian to guide his groping soul on the last dark journey. Where has that journey terminated? Is he in the bright world of paradise, or in the burning lake? He had attained some knowledge of the way of salvation. Perhaps, in his last hours, he turned away his eye from the gold and silver idols around his couch, and looked to the crucified Saviour. But those who first taught him were far away, and he died and was buried like a heathen. It is true, that the one of our number, who formerly lived at Ava, would not be tolerated during the present reign; but another missionary would doubtless be well received; and, if prudent, be allowed to remain. Two missionaries ought, at this moment, to be studying the language in Ava.

O God of mercy, have mercy on Ava and Chageing and Amarapura. Have mercy on Pah-gan and Prome (poor Prome), on Toung-oo, on the port of Bassein, and on all the towns between Ava and Rangoon. Have mercy on old Pegu, and the surrounding district. Have mercy on the inhabitants of the banks of the Yoon-Za-ten, the Sal-wen, the Tho ung-Yen and the Gyeing. Have mercy on all the Karen, the Toung-thoos, the Lah-wahs and other tribes, whose names, though unknown in Christian lands, are known to thee. Have mercy on Zen-mai, on Lah-bong, Myeong-yoon-gyee and Yah-heing. Have mercy on Bankok and the kingdom of Siam, and all the other principalities that lie on the north and east. Have mercy on poor little Mergui, and Pah-pan, and Yay, and Lah-meing, and Nah-zaroo, and Amherst, and the island of Bee-loo, with its villages of Taleings and Karen. Have mercy on our mission stations at Tavoy, Maulmein and Rangoon, and our sub-stations at Mergui, Chummerah and Newville. Pour out thine Holy Spirit upon us and our assistants, upon our infant churches and our schools. Aid us in the solemn and laborious work of translating and printing thine holy, inspired word, in the language of these heathens. Oh, keep our faith from failing, our spirits from sinking, and our mortal frame from giving way prematurely, under the influence of the climate and the pressure of our labors.

Have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to great efforts, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on the churches in the United States; hold back the curse of Meroz; continue and perpetuate the heavenly revivals of religion, which they have begun to enjoy; and may the time soon come, when no church shall dare to sit under Sabbath and sanctuary privileges, without having one of their number to represent them on heathen ground. Have mercy on the living persons, who in their youth listened in astonishment to the powerful utterances of truth delivered by him. I shall never forget the description given to me by one now, perhaps in another world, of the last sermon Mr. Whitfield ever preached; the individual to whom I refer was then in his 86th year, but he retained a strong remembrance of the most trivial circumstances connected with that great man. "It was usual," he told me, for Mr. Whitfield to be attended by Mr. Smith, who preached when Mr. Whitfield was unable, on account of sudden attacks of asthma. At the time referred to, after Mr. Smith had delivered a short discourse, Mr. Whitfield seemed desirous of speaking: but from the weak state in which he then was, it was thought almost impossible. He rose from the seat in the pulpit, and stood erect, and his appearance alone was a powerful sermon. The thinness of his visage, the paleness of his countenance, the evident struggling of the heavenly spark in a decayed body for utterance, were all deeply interesting; the spirit was willing but the flesh was dying. In this situation he remained several minutes unable to speak; he then said, "I will wait for the gracious assistance of God, for he will, I am certain, assist me once more to speak in his name." He then delivered, perhaps, one of his best sermons, for the light generally burns most splendidly when about to expire. The subject was a contrast of the present with the future; a part of this sermon I read to a popular and learned clergyman in New York, who could not refrain from weeping when I repeated the following—"I go, I go to rest prepared; my sun has arisen, and by aid from heaven, given light to many: 'tis now about to set forever—No, it cannot be! 'tis to rise to the zenith of immortal glory; I have outlived many on earth, but they cannot outlive me in heaven: many shall live when this body is no more, but then—Oh! thought divine! I shall be in the world, where time, age, pain, and sorrow are unknown. My body fails, my spirit expands; how willingly would I live forever to preach Christ, but I die to be with Him; how brief, comparatively brief, has been my life compared with the vast labors which I see before me yet to be accomplished; but if I leave now, while few care about heavenly things, the God of Peace will surely visit you." These and many other things he said, which, though simple, were rendered important, by circumstances; for death had let fly his arrow, and the shaft was deep infixed when utterance was given to them; his countenance, his tremulous voice, his debilitated frame, all gave convincing evidence that the eye that saw him should shortly see him no more forever. One day and a half after this, he was numbered amongst the dead.

FAMILY SCENE.

Feb. 29th, 1832. Left Maulmein for the Karen villages, on the Salwen, accompanied by Ko Myat-kyan, who speaks Karen, three other Taleing disciples, and the two Karen assistants, Panlah and Chethir. The other Karen assistant, Taunah, I expect to meet at Chummerah, according to the arrangement of Feb. 4th. At night, reached Tong-eing, and found that the few Karen near the place had concluded to reject the gospel.

March 1st. Touched at the village above Nengyan, and found that the inhabitants have come to the same conclusion, "till the next rainy season." Passed by all the Taleing towns, and touched at the village below Rajah's where we found that the people still adhere to the new Karen prophet, Areemday. Moung Zutheun unfortunately encountered a very respectable Burmese priest, with a train of novices, who not relishing his doctrine, fell upon him and gave him a sound beating. The poor man fled to me in great dismay, and I am sorry to say, some wrath, begging leave to assemble our forces and seize the aggressor, for the purpose of delivering him up to justice. I did assemble them; and all kneeling down, I praised God, that he had counted one of our number worthy to suffer a little for His Son's sake; and prayed, that he would give us a spirit of forgiveness, and our persecutors every blessing temporal and spiritual; after which we left the field of battle with cool and happy minds. Reached Rajah's late at night. He remains firm, though not followed by any of his people. His wife, however, and eldest daughter, after evening worship, declared them-selves on the side of Christ.

FAMILY SCENE.

2d. Spent the forenoon in instructing and examining the wife and daughter. The former we approved; but rejected the latter, as not yet established in the christian faith. After the baptism, Rajah and his wife united in presenting

their younger children, that I might lay my hands on them and bless them. The elder children, being capable of discerning good from evil, came of their own accord, and held up their folded hands in the act of homage to their parents' God, while we offered a prayer, that they might obtain grace to become true disciples and receive the holy ordinance of baptism. At noon, left this interesting family and proceeded up the river, stopping occasionally and preaching wherever we could catch a listening ear. Entered the Mai-san and landed at the village above Rai-nga's, which Ko Myat-kyan has formerly visited. In the evening, had two very attentive hearers.

3d. The two attentive hearers were up nearly all night, drinking in the truth. One of them became urgent for baptism; and on hearing his present and past experience, from the time he first listened to the gospel, we concluded to receive him into the fellowship of the church. His wife is very favorably disposed; but not so far advanced in knowledge and faith. Returned to the Salwen, and made a long pull for Poo-door's village; but late in the evening, being still at a considerable distance, were obliged to coil ourselves up in our small boat, there being no houses in these parts, and the country swarming with tigers, at this season, so that none of us ventured to sleep on shore.

4th. Lord's day. Uncoiled ourselves with the first dawn of light, and soon after sunrise, took possession of a fine flat log, in the middle of Poo-door's village, a mile from the river; where we held forth on the duty of refraining from work on this, the Lord's day, and attending divine worship. Some listened to our words; and, in the forenoon, we succeeded in collecting a small assembly. After worship, the old man, mentioned formerly, whose son threatened to turn him out of doors, came forward, with his wife; and having both witnessed a good confession, we received them into our fellowship. Poo-door himself, absent on a journey; but his wife, ready to become a christian.

5th. Spent the forenoon in examining and receiving another couple, and then went on to Chummerah. The disciples from Teepah's village have built a zayat, and two or three families, including Taunah's have arrived and are settling themselves. At night, went out to the village, four miles distant (instead of two, as at first reported,) had a full assembly of disciples and inquirers at evening worship.

6th. The truth is evidently spreading in this village; one inquirer after another is coming over to the side of Christ. After morning worship, left some of my people to follow up the work, and returned to the zayat.

To be Continued.

LAST DAYS OF THE REV. GEORGE WHITFIELD.

While resident in the United States of America, it was a subject of no ordinary pleasure to give ear to anecdotes relative to the good men who first planted the tree of Christianity in that land. The most effective missionary of modern times was George Whitfield, whose memory is still fresh in the remembrance of living persons, who in their youth listened in astonishment to the powerful utterances of truth delivered by him. I shall never forget the description given to me by one now, perhaps in another world, of the last sermon Mr. Whitfield ever preached; the individual to whom I refer was then in his 86th year, but he retained a strong remembrance of the most trivial circumstances connected with that great man. "It was usual," he told me, for Mr. Whitfield to be attended by Mr. Smith, who preached when Mr. Whitfield was unable, on account of sudden attacks of asthma. At the time referred to, after Mr. Smith had delivered a short discourse, Mr. Whitfield seemed desirous of speaking: but from the weak state in which he then was, it was thought almost impossible. He rose from the seat in the pulpit, and stood erect, and his appearance alone was a powerful sermon. The thinness of his visage, the paleness of his countenance, the evident struggling of the heavenly spark in a decayed body for utterance, were all deeply interesting; the spirit was willing but the flesh was dying. In this situation he remained several minutes unable to speak; he then said, "I will wait for the gracious assistance of God, for he will, I am certain, assist me once more to speak in his name." He then delivered, perhaps, one of his best sermons, for the light generally burns most splendidly when about to expire. The subject was a contrast of the present with the future; a part of this sermon I read to a popular and learned clergyman in New York, who could not refrain from weeping when I repeated the following—"I go, I go to rest prepared; my sun has arisen, and by aid from heaven, given light to many: 'tis now about to set forever—No, it cannot be! 'tis to rise to the zenith of immortal glory; I have outlived many on earth, but they cannot outlive me in heaven: many shall live when this body is no more, but then—Oh! thought divine! I shall be in the world, where time, age, pain, and sorrow are unknown. My body fails, my spirit expands; how willingly would I live forever to preach Christ, but I die to be with Him; how brief, comparatively brief, has been my life compared with the vast labors which I see before me yet to be accomplished; but if I leave now, while few care about heavenly things, the God of Peace will surely visit you."

5. That in those states and counties in which no Temperance Society is organized, the friends of temperance be, and hereby be requested to appoint, in such a manner as they think proper, the same number of delegates for each state and county as are proposed in the third resolution, to be appointed in the several state and county societies respectively.

6. That all editors of papers and other publications throughout our country, who are friendly to the cause of temperance, be, and they hereby are respectfully requested to insert the foregoing resolutions, in their several publications, and in such other ways as they may deem suitable to use their influence to promote the object of the proposed convention.

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10. That measures be immediately taken to procure such a convention to be held in the city of Philadelphia, on the twenty-fourth day of May, 1833.

11. That each State Temperance Society be, and hereby is requested to send three or more delegates, and each county society to send one or more delegates to the proposed convention.

12. That it be recommended that the appointment of delegates, so far as it shall be practicable, be made on the twenty-sixth day of February next, the day already fixed upon for a simultaneous meeting of the Temperance Societies and friends of temperance, in all the cities, towns and villages throughout the United States.

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TAX ABOLITIONIST: or Record of the New England Anti-Slavery Society. Edited by a Committee. Boston: published by Garrison and Knapp; 16 pp. monthly; \$2 per annum.

We have always viewed slavery with abhorrence, especially in the United States; and could it be eradicated from our soil, we should esteem it a blessing of no mean worth; a blessing for which we should be willing to tax our relative proportion of the estimated worth of the slaves now owned in this country. But that difficulties and embarrassments meet us at almost every step, which seem to baffle the exertions of our best men, is a truth to which all must assent.—Although these States are united, to a certain extent, and for certain purposes; nevertheless there are privileges reserved by the several States, which have been recognized by our Constitution, and among these, is that of holding slaves. Our General Government have prohibited their importation, but it cannot prevent their increase.

It then follows that the slave holding States themselves, must, in order to the abolition of slavery, make such regulations as shall effect the object; or if otherwise brought about, it must be by insurrection, or in some way to the great jeopardy of society, and loss of life. Under these circumstances, what is to be done? Are means to be used in a Christian manner, to convince our Southern neighbours of the crime and of the evils connected with slavery; and urge them by the most pressing entreaties, to take measures for their emancipation? Or, on the other hand, to constantly present before them, in a bitter spirit, the atrocity of slavery, and thus shut their ears, and bar their hearts, against the very principles we wish to inculcate? Were this a consolidated government, any means, by which it would be influenced to emancipate the slaves, might attain the object; but we have seen that it is far otherwise.

A strong effort has been made in Boston, and elsewhere, to excite the public opinion against the Colonization Society, whose operations are too well known to need our notice at present. Instead of the Colonization Society progressing at the slow and uncertain pace in the work of emancipation, [it has been denied that this Society aided in the least, emancipation; it is said that they made the bonds stronger,] some system was to be adopted, or some means used, though we never fully learnt what, for the immediate cessation of slavery. The editor of the Liberator has labored most assiduously in the cause, and with much ability: but we really cannot discover with what utility, unless he believes that it is better for the free colored man to remain in this country, than to go to Liberia. These remarks refer more particularly to the principles heretofore advanced in the Liberator, than to the ostensible objects of "The Abolitionist," to which we can have no objection; and extract from the Advertisement follows:

Summons made in the name of France and England, by Marshal Gerard, Commander-in-chief of the French Army, to General Chasse, commander of the Citadel of Antwerp.

Head Quarters of Borgenhou, under Antwerp, Nov. 30, 1832.—Arrived before the Citadel of Antwerp, at the head of the French Army, with instructions from my Government, to reclaim the execution of the Treaty of the 15th of November, 1831, which guaranteed to his Majesty the King of the Belgians the possession of this fortress, as well as the forts dependent on it, on both sides of the Scheldt, I hope to find you disposed to acknowledge the justice of this demand. If, contrary to my expectations, it should be otherwise, I am commanded to inform you that I must employ those means which are at my disposal to occupy the said citadel.

At half past 11 o'clock, the answer of Gen. Chasse arrived and was sent forward to Gerard at Berchem. The contents did not transpire, but the answer was guessed to be in the negative by the fact that in half an hour after some guns were fired from the citadel upon the men engaged in the works. Some of the workers, it is said, were killed and many wounded, but this is not correct. Every thing is quiet in the city, but every one is anxiously desirous that hostilities should be commenced on the French side and continued with activity.

PORTUGAL.—Don Pedro's situation becomes continually more and more embarrassed. He has been shut up, on the land side, ever since he reached Portugal; he is now enclosed by sea also. The blockade which was announced some time ago is strictly enforced; and even a British vessel of war, attempting a few days ago, to cross the bar, was fired at, and forced to come to an anchor. No merchant vessel can go in. The blockade is not enforced on vessels going out.

CONGRESSIONAL.

TWENTY-SECOND CONGRESS.

SECOND SESSION.

HOUSE OF REPRESENTATIVES.

December 28.

Mr. Verplanck, from the Committee of Ways and Means, made a lengthy report in reference to the bill reported yesterday by that Committee, to reduce and otherwise alter the duties on imports. The length of the report forbids its insertion. A Bill was reported, read, and referred, conferring rank upon officers of the pay department of the army; also a Bill for the more perfect defence of the frontier. Read twice and committed.

A resolution offered by Mr. Everett, directing the Committee on Post Offices and Post Roads, to inquire into the expediency of reducing the rates of postage on letters, pamphlets and newspapers, was debated till the hour expired, and the House proceeded to the orders of the day.

The Speaker laid before the House a message from the President, stating, that as the negotiations with Buenos Ayres were not broken off, it was inexpedient to make public the correspondence called for by the House. The House went into Committee of the Whole, upon eleven private Bills, after which it adjourned.

The Senate on the foregoing day was occupied with a great variety of business, such as receiving petitions, acting on resolutions, and private Bills from the other House; none of which is of sufficient importance to interest our readers generally.

HOUSE OF REPRESENTATIVES.

December 29.

After the presentation of many petitions and memorials, and the report by Committees, of Bills of a private nature,

A Bill was reported authorizing the erection of a Custom House, &c. at Pensacola, which was read twice and committed.

The resolution offered yesterday by Mr. Everett, in reference to the reduction of the rates of postage, was again taken up and debated until it was again arrested by the expiration of the hour. Sundry resolutions were presented and passed, one of which was that, When the House adjourns, it shall adjourn to meet on Wednesday next.

The House in Committee of the Whole acted upon sundry private Bills, and adjourned.

SENATE.

January 2, 1833.

The day was spent in receiving memorials and petitions, and in acting upon a variety of resolutions and bills, mostly of a private nature. A resolution offered by Mr. Sprague, instructing the Committee on Post Offices and Post Roads to prepare and bring in a Bill to reduce the rates of postage came before the Senate. A debate of some length ensued upon an amendment proposed by Mr. Grundy, to restrict the Committee to inquire into the expediency of introducing such a bill, which amendment prevailed. The resolution was further amended on motion of Mr. Foot, by inserting after the word "reducing," the words "and equalizing." Another amendment was made, proposed by Mr. Holmes, adding the words "and particularly of"

abolishing the postage on newspapers."

HOUSE OF REPRESENTATIVES.

Wednesday, January 2.

Memorials and petitions were presented as usual, followed by the presentation and adoption of sundry resolutions both of a public and private nature. Mr. Everett's resolution was again debated at length, and again suspended. The House in Committee of Whole passed on sundry bills, and finished the day by hearing Mr. Root explain a joint resolution for the amendment of the Constitution of the United States, with regard to the mode of choosing the President and Vice President.

Parliament was dissolved. A general election for new members would immediately take place throughout the country.

The ministry of King Leopold had been found in the minority and had resigned. Considerable difficulty appears to be experienced in the formation of a new cabinet.

The Prussian government appear to be forming a strong army of observation.

From Portugal the news is unfavorable for Don Pedro. Don Miguel had succeeded with his batteries in closing up the passage of the river Oporto.

The British Funds continued steady: Consols 83 1-4.

France continues quiet. M. Dupin had been chosen President. The Ministry appear to have a decided majority.

HOLLAND AND BELGIUM.

BRUSSELS, Saturday noon.—The commencement of hostilities has, as might have been expected, produced a lively sensation here, and put an end to the manufacture of inventions which had been in full work for several days, sending forth accounts of negotiations, conferences, orders for the return of the French troops, &c. It was natural that the lookout for delay in the commencement of operations should have given rise to many unfounded reports. These, however, are now all at an end, and for once all parties concur in one opinion, that negotiation for the surrender of the citadel, if it ever existed (which I always denied), is now at an end.

No accounts from Antwerp have yet reached this city to-day. The Antwerp papers, which are usually received here late in the evening, did not arrive last night, neither has there been any arrival of Dutch papers.—It is probable that the communication with the city by the Mechlin gate is closed up. This, however, will be ascertained by arrivals before I close my letter.

Though you will receive a long and no doubt authentic account of events at Antwerp up to this date, I still feel it right to send you some of the accounts which have already reached here, partly taken from the private correspondence of those morning papers which are generally most correct in their details of what is going on, and also from other sources.

Yesterday morning about one o'clock, the Belgian posts on the esplanade which looks toward the citadel, were relieved by French troops who now occupy the whole of the posts on that side of the city. At five o'clock, (some other accounts name seven as the hour,

a French officer presented himself with a flag of truce, at that post leading to the citadel from the burnt arsenal, and bearing a despatch for Gen. Chasse. He was refused admittance, but his despatch was taken to the General, and he was promised an answer. The following is a copy of the summons:

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which are at my disposal to occupy the said citadel.

At half past 11 o'clock, the answer of Gen. Chasse

arrived and was sent forward to Gerard at Berchem.

The contents did not transpire, but the answer was

guessed to be in the negative by the fact that in half

an hour after some guns were fired from the citadel up-

on the men engaged in the works. Some of the work-

men, it is said, were killed and many wounded, but this

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arrived and was sent forward to Gerard at Berchem.

The contents did not transpire, but the answer was

guessed to be in the negative by the fact that in half

an hour after some guns were fired from the citadel up-

on the men engaged in the works. Some of the work-

men, it is said, were killed and many wounded, but this

is not correct. Every thing is quiet in the city, but every

one is anxiously desirous that hostilities should be com-

menced on the French side and continued with activity.

At half past 11 o'clock, the answer of Gen. Chasse

arrived and

CHRISTIAN SECRETARY.

POETRY.

From the Christian Index.

PESTILENCE.

By S. F. SMITH, OF BOSTON.

The angel of death came in majesty on,
And the faces of many grew pale;
There were sighs of complaint on the wings of each wind,
And each breeze bore bereavement's sad wail.

To the mighty he came—and the mighty expired—
The feeble soon bared to his sword;

The gay one grew sad, and the merry, subdued,
Sunk down at his malisman-word.

The prisoner waited from his dungeon so dim;
For the angel had come for his soul;

Each face gathered blackness, and trembled each limb,

As death filled his terrible scroll.

The grave knew that pestilence raged in the land,
Its chambers were crowded so fast:

And the temple saw many in sadness and tears,
Whose hopes had been torn by the blast.

We prayed—and the pestilence vanished away—
The hand of the angel was staid;

Health smiled in our homes, and our bosoms were glad,
For the storm-wind of wrath was allayed.

Now, light is the sun and fair is the sky,
And sweet every object appears;

No pestilence wastes, and no death-stricken friends

But weep inconsolable tears.

What tribute of praise shall we offer to God?

What thoughts of affection and love?

We'll yield him these hearts for his holy abode,

And no more from our duty we'll rove.

Come, spirit, and deign in these temples to dwell;

These penitent hearts make thy own;

And lead us by mercy or urge us by pain;

Till we stand, all approved, at thy throne.

GRIMKE'S ADDRESS
TO THE PEOPLE OF
THE STATE OF SOUTH CAROLINA.
Continued.

It is the very basis of a free government, that the Legislature are a limited body. But the Ordinance has conferred upon them the unlimited power to do any and every act, which may be necessary to give it effect. Nor has it left them any discretion; for it has not merely authorized, but has commanded them to do whatever is needed. Theirs then the discretion of tyranny, co-extensive with what they may regard as the demands of State necessity. And do you expect them to set any value on the other landmarks of freedom, when the Convention have set such an example of utter disregard for many of the most sacred?—After what they have done, could you reproach the Legislative Body with breaches of the Constitution, with outrages on liberty, if they should abolish the freedom of Speech and the Liberty of the Press?—Have they not an unquestionable right, as far as the Ordinance could give it, to declare the civil subordinate to the military power; to pass bills of attainder, ex post facto laws; to impose excessive fines and inflict unusual punishments; to deprive of the trial by jury, even in civil cases, any man, who will not subscribe the oath of allegiance they may prescribe; to confine half a dozen or even the whole of his property, if he should refuse; to discharge from their contracts all, who are his debtors; to disqualify him as a witness in any case, in which one of the opposite party is concerned; to disarm him; to deny him counsel or witness, and to suspend the Habeas Corpus act? Can it be denied that they have power to do this? In a season of profound peace; under the action of balanced and regulated systems; with the security of written Constitutions, and the pure, independent administration of justice; they have clothed your Legislature, under the plea of State necessity, with the despotic power of a Revolutionary Congress. Shall it be said that they will not use it? If they obey the commands and imitate the example of the Ordinance, there is nothing they cannot, nothing they will not do, which they may judge necessary. Yes, if necessity shall demand it in their opinion, they may repeat the very act, which called you into being; annihilate you by your own authority; construct a new government; and give to the State a Dictator or a Directory. And this is the wisdom of the children of Liberty, these the safeguards they have provided for her! O! what a fountain of grief and almost of despair has thus been opened for the sons of freedom in Europe! How shall the monarchs of Russia and Austria glory and exult over the scene? How shall the palaces of Naples, and Prussia, and Spain be filled with mockery of freedom, and with the revelry of despots and their courtiers, rejoicing over the errors and folly of Republicanism!

Not content with bestowing on the Legislature this unlimited power and commanding the use of it, the Ordinance has provided, that they should have no excuse, for not employing it to the utmost. Lest they might suppose that they were to be bound by the Constitution of the Union or the State, it has given them such precedents, that they cannot doubt the intention to be that no constitutional restraints are to be regarded. How can they do otherwise than employ violent and unjust measures, when it has set before them unconstitutional objects to be attained? You still are acknowledged to be in the Union, and to be bound by its Constitution. Now, the People, and Legislature, and Courts of this State have never doubted, much less denied, the jurisdiction of the Supreme Court of the Union over cases in law or equity, between individual parties, though one be a public officer; and still less has it been or could it be doubted or denied, if the United States be a party. And yet the Ordinance transfers this undoubted, this undisputed jurisdiction to a state Tribunal; though the validity of an authority claimed under the Laws and Constitution of the Union, be the very gist of the suit. The Convention acknowledge the right of the Union to "coerce the State," and "to enforce the acts" through the civil tribunals of the country; and yet they have vested exclusive jurisdiction over the whole subject, on a national question, in State tribunals. And, as though in mockery of the very names of Judge, and Trial, and Jury, as hitherto understood, they have bound the Judge and Jury to disregard Constitutions, Law and Evidence, and to decide according to a fixed paramount rule. I envy not the Judge or the Jurymen, who is fit to be their instruments. Were I a Judge or a Jurymen, before I would pollute my soul and defile my lips with such an oath, this right hand should be struck off as a cockade for the cap of a Dictator; or a sign-board to point the way to the gibbet. What more could a despot do, than say to his subject, you may have the benefit of a Judge and Jury; but I shall so ordain, that they shall never decide in your favor? What would such a Judge and Jury be, but Commissioners to execute his despotic will to the letter; and what and where under this Ordinance? A despot himself would not deign to call that a trial; and assuredly the Legislature, if they deem it necessary, will soon dispense with such useless machinery.

Certainly you cannot believe, that the Supreme Court of the United States will ever acknowledge the authority of that Ordinance; or suffer themselves to be baffled by that or any acts of the Legislature. If a Republican Government, in spirit and in truth, shall ever again exist in Carolina, for it ceased with that Ordinance, all the judgments, which shall be rendered by your tribunals, will be reversed. Unshackle the

consciences of your own Judges, and even they must reverse them. But the Supreme Court, in any event, will cancel them; and the mode of obtaining possession of the case will be provided in the spirit and language of one of your own Courts in a far less extraordinary case: "if there were no precedents, we must make them." Nor can it be believed, that Congress will fail to legislate efficiently, in aid of the unquestionable jurisdiction of the highest and most important tribunal, known to the National Constitution and to the States themselves.

The oath of office, which the Ordinance requires of all your present officers, is one of its most striking and unjustifiable features. You are still acknowledged to be under the Constitution of the United States. Your own Constitution prohibits the Legislature from passing any law, impairing the obligation of contracts; and the National Charter equally denies to any State, the authority to pass "any law impairing the obligation of contracts." Is the State still a member of the Union? If so, and you must admit it, is she not bound by that clause? Is your Ordinance the act of the State? Until you have disavowed it, you at least cannot doubt it. The Convention, then, have in the name of the State, violated an article of that Constitution, as palpably, as if the Legislature of the Union were to grant a title of nobility. Do you doubt it? Is not an appointment to office a contract between the public and the officer? Your own Courts have so decided, over and over again, in a dozen forms; nor can you find a lawyer, who is fit to practice, even in a Magistrate's Court, who will not acknowledge this fundamental truth. And is this a lesson, for freemen to teach? Is this an example for them, to give to those, whom they brand as usurpers and oppressors?

Nor is this all. The Constitution of this State declares, that "the trial by Jury, as heretofore used in this State, and the liberty of the Press, shall be forever inviolably preserved." These are fundamental articles in the social compact. They are not merely prohibitions to the Legislature. They are a solemn covenant of the people of South Carolina, by which they have pledged their faith and honor, and bound their descendants by the strongest obligations, that the trial by Jury should never be violated, not even by the People themselves. What warrant can the Convention show for such a breach of such a promise? Did the People of this State appoint them to revolutionize the State Government? And yet, without such a commission, they could not lawfully exercise, one of the highest of revolutionary powers, that of *confiscating* not merely lands and goods, but offices, *hold under the most sacred pledge of public faith*. Did you place in their hands an unlimited power, to annul the Tariff Laws, (granting that to have been the distinct commission given to them,) by any measures of violence or injustice; by the destruction of the very landmarks of liberty; by the palpable infringement of your own, and of the National Constitution? The Ordinance is undeniably proof, that such has been their interpretation—but if ever the State returns to a calm and settled state of mind; if ever again, right, and justice, and regulated freedom shall be our lot—I may almost say, that I know with absolute certainty, you will anxiously place on the records of your history, the most ingenuous and energetic disavowal of their acts.

Not satisfied with infringing the Constitution of the State and of the Union, when the People, as you know, designed no such thing; they have gone beyond all this, and assuming themselves to be the People, they have exercised the highest of sovereign powers, that of secession from the Union. And this they have done, not as though they were the *Delegates* of the People, but as though they were their *Masters*. For as delegates, if they had realized the delicacy and responsibility of their situation, and the awful consequences of that act to yourselves; they would have referred back the solemn question of secession to you, as the only rightful judges, in the last resort. But they have given you neither time to think, nor opportunity to decide; because they knew that you never would sanction such a step. Thus have they dragged the State to the precipice of Revolution: and appointed the day when the victim shall be buried down into the gulf of Disunion and Civil War. That victim, as far as man can see, has no chance of escape, but in a counter-revolution, that shall restore a Republican Government to the State; or in the power of the National Government, to summon fifty thousand of the militia from the neighbouring States, to execute the will of the Union.

Not deceived. The Governor has applied for a garrison of two thousand men for Charleston, and for an additional force of 10,000 men; in direct violation of the Constitution of the Union, which still binds you, and which prohibits a State from "keeping troops or ships of war, in time of peace." Would this be done, did he not know, that the General Government will employ force? And does he think to intimidate that Government, powerful as it is in all the resources of war, and sustained as it is by an immense majority of the Union? Does he hope that the President, as popular in the South at this moment, as even Washington himself, will hesitate to call out, if necessary, ten times the number of your State Guard? And does Governor Hamilton believe, that the Militia of Virginia, and North Carolina, and Tennessee, and even Georgia, will not obey the summons, to sustain the authority of the laws? Let the order be given, and your frontiers will bristle with the bayonets of brothers; as gallant and free as your own soldiers, as devoted to liberty, as ready to die in her cause, as you can be. It needs not prophecy to tell you, that you will see what Washington describes as occurring in 1793. "There are instances of General Officers going at the head of a single troop or of light companies; of field officers when they came to the place of rendezvous, and found no command for them in that grade, turning into the ranks as private men; by way of example to others, marching day by day, with their knapsacks at their backs." And be assured that General Jackson will imitate the wise and humane policy of Washington, when he called out 15,000 men, "as being an army, which, according to all human calculation, would be prompt and adequate in every view, and might perhaps by rendering resistance desperate, prevent the effusion of blood." The President loves his country too well, and values American blood too highly, not to resolve that "the Army of the Constitution," as Washington called it in 1794, with its banners of the stripes and the stars, shall outnumber ten times if necessary, your State Guard, with its flag of the solitary star and the border of blood.

But in truth the General Government has no need of military force. You have declared, that Congress shall not collect a dollar of revenue in South Carolina. And if you thus abuse the privileges arising out of the rights of ports of entry, it can be doubted that Congress will take away the right? It is vain to say that they have no authority to do so. They are the judges; and the nation will sustain them. Equally vain is it to say, that they have not the right to blockade your harbors. They have the power, and they will use it: and the Nation will hail with gratitude and approbation, the employment of a naval, instead of a military force. You know that Mr. Jefferson himself held, that Congress had the power, even under the Confederation, to call out such a force, in order to compel the delinquent states to pay their quotas of the national requisitions. Still less can it be doubted, that they possess the power, under the present Constitution, to employ the navy to prevent smuggling and ensure the collection of their own revenue.

Suffer not yourselves to be deceived by the idea, that the General Government will recognize your title to be out of the Union. It is perfectly clear that they cannot. They have no authority to abandon any portion of the Union. The territory of Carolina was committed to their jurisdiction by a joint act of the States; and nothing short of that, or the absolute necessity imposed by an unsuccessful war, can release them from the obligations of that trust. They are commanded and empowered to make all laws necessary and proper to protect the Custom House and the Post Office, their Courts and Judges, and all their

officers. Can you doubt that they will do it? They must treat Carolina as in the Union, whatever she may say to the contrary. If she is to be released, they at least can neither notice, nor acknowledge her single act. If then, a naval force shall be sent to blockade your rivers and harbors, what can your army of 12,000 men do? How can you remove the shipping of the Union? Of what avail then to call yourselves a *foreign* nation? That navy would no more respect your title to independence, than they would a clearance from your Governor, under the seal of the State. They would not discuss the question of State Sovereignty, with the metaphysicians of the South Carolina school; but would obey the orders of the President sword in hand; and execute the laws of the Union, with the cannon and the boarding pike. Your sister States from Maine to Missouri, from the St. Lawrence to the Mexican Gulf, would approve though they could not rejoice. The Union, if governed by firm, yet wise and moderate counsels, would utterly annihilate all your schemes of resistance to their authority; and constrain you in a twelve-month by the misery and ruin, by the bankruptcy and distrust, that would blot your State, to repeal your unconstitutional ordinance and statutes. The Union needs not to strike a blow, or shed a drop of blood, on land.

Perhaps you will say, that blockade is a belligerent right and that it cannot be lawfully used against you? But, according to your own doctrine, you are only bound by a league. The General Government is the common agent appointed to execute the Treaty. Can they listen to one of the Principals, when they know that *all the rest* utterly disavow and condemn his construction of his own power and of their duty? If a State employs a power, which is revolutionary as to the Union, and of course belligerent in its character, the Union must possess and will exercise a correspondent right of retaliation. Are you in the Union? Blockade is then a clear exercise of the power to collect the revenue, and to prevent smuggling. Are you *out* of the Union? Then it is the exercise of an undoubted power to compel the observance of a treaty, broken by yourselves. But Congress will not regard it as a belligerent measure, whatever you may say on the subject. They must consider it as nothing more than the ordinary case of the President, as Commander-in-chief of the Army and Navy of the Union, employing the latter in the discharge of his duty, to "take care that the laws be faithfully executed."

But I entreat you to look at the subject, in another point of view? What prevents the removal of the Custom House to Fort Moultrie or Castle Pinckney, guarded by a fleet of armed vessels? You cannot question the right to do this. Nor can you doubt the authority to require a cash payment of the duties at the Fort; before any vessel should come to the city. You will deny the right to collect any duty after the Ordinance; but you must admit, that they have the exclusive right to appoint the place, the time and the mode for the payment of duties. Now, you know that the Union never will acknowledge your right of interference; and as their object will be to ensure the collection by the simplest and easiest process, without bloodshed, you may be assured, that they will not hesitate to adopt such a method. What then could you do? Would the officers of the army and navy yield obedience to your writs of replevin? You know that they neither would nor could. If they were to put the question to yourselves, you would be obliged, for I know that you value truth and candor, to acknowledge, that they ought not. They would treat your Sheriff as a Gentleman; but they would refer him to the Collector for a permit. What then would you do? Would you be the aggressor and attack the Forts and shipping? If you did, could you hope to succeed? What would your 12,000 men avail against fortified places, covered by the canon of twenty vessels? Whether you did or not, would not this be a clear case of "levying war against the United States," and is not that the Constitutional definition of treason against the Union? You know that all the departments of the National Government, must so regard it; and however distant the day, the assailants would be brought to justice. You cannot doubt, that your Commission would not protect the Governor himself, in a Court of the Union (in which only the trial could be had), sitting under the Constitution and Laws of the Union. They could not acknowledge the right of South Carolina to make war against the Union: that is, to authorize any one under her commission, to commit treason against the Union. This is surely so plain, that no one can doubt. But let us suppose, that you could succeed in driving the troops from the forts, and the shipping from the harbor, by means of commanding positions for land batteries. Are you not still brought back to the question of blockade; or, if you please, to much the same question in a different shape? And are you not then under the disadvantage of having driven the United States, *by acts of war*, to the necessity of establishing a Custom House on board of a frigate at the bar, with a dozen vessels to ensure the collection of the revenue? Could you drive them away? You know it would be impossible. You may raise an army; but could you build and man a navy, (even if you had the sailors,) adequate to the task of meeting and conquering such a force as the Union could station there, a force if necessary, of four hundred guns? You must know that the hope of obtaining a fleet even of two hundred guns, much less of destroying the blockading force, would be chimerical. Add to it that the Union could afford to expend twenty dollars, where you could one. Is it not manifest, that with an army of 12,000 men and such a navy, you would soon on the verge, if not in the pit of bankruptcy? No one but yourselves could doubt, and hardly think, that you will take the trouble to calculate, that you can doubt.

To be concluded next week.

From the Baptist Weekly Journal.

EMELINE HAWK.

Emeline Hawk was the daughter of Mr. Shepherd and Mrs. Mary Hawk, of the town of Harrison, in the State of Maine; was born in 1823, and died October 3d, 1832, aged 9 years. There was nothing peculiar that distinguished her from other children, during the period of her infancy. She like many, was affectionate to her parents, kind and affable towards her sisters and little friends. When she attended on the Sabbath, she was very attentive, and appeared desirous of receiving instruction from what she heard. She was also much pleased with her Sabbath school, and when she was not able to attend, which was often the case, she always studied her lessons and recited them to her mother, or to the person who taught the day school. Although she often appeared serious, there were apparently no very deep impressions made on her mind until two days before her sickness. On Monday in September, one of her Sabbath school companions was buried, who died the day before. Emeline attended the funeral, at which her attention was very much excited to the concerns of her soul's salvation. She went home very much distressed and spent much of the remainder of the day in tears. The next day her mother conversed with her in relation to her feelings. In answer to the inquiry of her mother, if she felt herself to be a sinner, she replied that she did, and that if she died in the situation she then was, she should be miserable forever. She was directed to pray to God. "Oh, I have prayed," she replied, "and cried to God, but I fear he will never forgive me."

The next day she was seized with the scarlet fever, which soon deprived her of her senses—

She remained in this situation two days, but on the morning of the third day, she had her reason perfectly restored. On being asked if she felt better, she replied, "No I think I shall never get well. I have been praying to God that I might be a Christian, and that my papa might be a Christian."

Her father not being in the room, she requested that he might be sent for; after he came in she said, Papa, do you pray?"

"I do sometimes," was the reply.

"I want you to pray now—I want to hear you pray before I die—I want to hear you pray that you may be a Christian before I die, that I may be happy after I die."

She now inquired for a young man who resided in the family, and expressed a desire to see him; after he came in, she said, "F— are you a Christian? do you feel willing to die?"

"No," was the reply, and he immediately inquired of her, "Emeline, are you willing to die?"

"I am—I am happy—God has made me willing to die."

She then inquired, F—, do you ever read of that Saviour who suffered—do you think of that Saviour whose side was pierced with a spear, who suffered and died?"

F—, not being affected as the rest of the family were, she seemed to feel that he paid no regard to what she said, and it evidently distressed her very much. After he left the room, she remarked, "I cannot talk with F—, he don't pay any attention to what I say, I wish Mr. R— was here to talk with him."

She conversed with most of the persons who were in the room—inquired of her grandmother, if he prayed, and if he was happy. "I feel happy grandfather, and am willing to die."

She then inquired of her grandmother, if T—, a young friend who was absent, prayed?

"I want him to pray to God that he might be a Christian—I am happy, and I want every body to be happy. I have been thinking how Christ suffered and died for sinners. I want you all, my friends, to be Christians, and think how Christ suffered and died for you and me. I was a great sinner, but he has forgiven me my sins."

"I am willing to die—I don't desire to live any longer—no, not to commit one sin—if I were to get well I should sin—I do not wish to sin."

After this her strength became exhausted and she said but little more during the day.

The next morning she was very much revived, and spoke with a great deal of feeling of the goodness of God. She prayed very fervently that God would take her soul to himself—also, for her friends and acquaintances.